THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Glory to God in the highest, and on earth peace, good will toward men."—LUKE ii: 14.

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OUR FATHER ADAM.

WRITTEN FOR THE "IMPROVEMENT ERA" BY CHARLES W. PENROSE, OF THE PRESIDENCY OF THE SALT LAKE STAKE OF ZION.

The subject of the personality of our Father Adam has been discussed in many circles recently, and calls for some explanation for the information of the Latter-day Saints. A learned professor of theology has obtained notoriety by the assertion of his conviction that Adam, as spoken of in the book of Genesis, is a myth. The gentleman has a right to his opinion, no matter how much it may be at variance with the beliefs of other people; but such notions when indulged in, particularly if not grounded upon the most positive evidence, tend to unsettle people's minds as to the reality of everything historical in holy writ, and lead to the repudiation of the Scriptures as containing anything authoritative and divine.

There has been much discussion in Mutual Improvement associations, and in theological classes of the Sunday schools, over the exact status of "the first man Adam" in the doctrines of our Church. Some remarks concerning him by President Brigham Young, in a discourse delivered in this city many years ago, have been commented upon, added to, and sometimes misinterpreted, in a manner that has led to considerable confusion and misunderstanding. The views then expressed were uttered in a single sermon, which created so much comment that the speaker did not afterwards enter into further details or explanations. He probably felt as did the Savior, who exclaimed, when talking to His disciples on points that they did not understand, "I have many things to say unto you, but ye cannot bear them now."

The substance of President Young's declaration was, that the person who

was placed in the Garden of Eden and became the great progenitor of the human race, is "our Father and our God." He said further, "and is the only God with whom we have to do." Careful reading of the entire address will show that President Young comprehended much more on this subject than he then made known, and that he regarded our Father Adam as the being who will stand, in eternity, at the head of the human family as the great Patriarch and ruler over all his posterity, and the Parent with whom they will have personal association and intercourse, as the representation and embodiment to them of all that constitutes the individuality of the Godhead.

The question, who was Adam previous to his earthly career? is answered by direct revelation. There need not be any dubiety on that point. He was Michael, the Prince, the Archangel. At the great gathering of his earthly descendants, three years previous to his departure, in the valley of Adam-Ondi-Ahman, the Lord appeared to Adam and administered comfort unto him, saying: "I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them forever."—Doc. & Cov., Sec. 107: 53, 55. It is also declared by revelation that he is the "Ancient of days," spoken of in Daniel vii: 13-22.

If we were fully informed as to the status and names in their pre-existent state of persons who have figured prominently in the affairs of this earth, as prophets, high priests, statesmen, rulers, warriors and leaders among their fellows, we would understand better than we do now the reasons for their distinction, and be able to give them their proper recognition. But a veil is drawn between us and our former estate, and while the doctrine of our pre-existence has been clearly revealed, our history, position and cognomens are not made manifest. Joseph Smith, the Prophet, often told his brethren that they did not know him, and the same may truly be said of his successors and their associates in the great work of this dispensation. But we know by revelation that Adam was Michael before he came into this world as the Father and head of the human race, as Jesus was Jehovah before He was born of the virgin Mary and became the babe of Bethlehem.

When we speak of Adam, we talk merely about a man, whose body was fashioned out of the earth and who was subject to the laws that govern this globe. He accomplished the work for which he came here. With Eve his wife, whom God gave to him in the garden, he commenced the peopling of this earth; and in partaking of the fruit of the tree of the knowledge of good and evil, he knowingly disobeyed the commandment not to eat of it. Eve had already partaken of it. The sentence of banishment from Eden would consequently fall upon her. Adam would then be left alone in the garden. He, therefore, chose what he deemed least of the two evils, and broke the prohibitory command, that he might fulfill the greater law: "Increase and multiply and replenish the earth." As the Book of Mormon declares, "Adam fell that man might be, and men are that they might have joy. And the Messiah cometh in the meridian of time that he may redeem the children of men from the fall."—II Nephi, ii: 25.

There has been some questioning as to the meaning of Paul's statement: "The first man Adam was made a living soul, the last Adam was made a quickening Spirit."—I. Cor. xv: 45. The Apostle was speaking of Christ as

the quickening power of the resurrection. Adam was the beginning of the natural generation of man. Christ was the beginning of the regeneration. In this initial position Adam was "the figure of him that was to come."—Rom. v: 14. But "the first man," (in this connection) was "of the earth, earthy; the second man is the Lord from heaven." Paul made this simile merely to show that as Adam was first in the order of the earthly creation, so Christ is first in the resurrection and in the work of the redemption of Adam's race.

The penalty of death came to Adam and Eve as the wages of sin. The effects of "the fall" came upon all their posterity. Thus it is written, "As in Adam all die," but it is added, "so in Christ shall all be made alive." The death pronounced upon Adam meant the same as it means to his descendants. It was the returning to dust of that which came from the dust. Therefore, when the man Adam was no more, the great Michael still lived, and was the greater for the experience through which he had passed, in mortality. He left nothing on earth but that which came from the earth, and even that belongs to him through the atonement of Christ, who is "the resurrection and the life," and who will bring forth from the graves every one who, in this world, has obtained a material body and breathed the breath of life. Adam will then, with Eve at his side, stand at the head "of a multitude quickened and raised from the dead." "Thousand thousands will minister unto him, ten thousand times ten thousand will stand before him," while he who was the Son of Man will also appear in his presence, and there will be "given him dominion, and glory and a kingdom, that all people, nations and languages shall serve Him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii: 14.

It will be argued, doubtless, by persons who do not understand, that the death which was to be the penalty upon our first parents for breaking the commandment as to the forbidden fruit, could not be that which is called "the temporal death," because the word was, "in the day that thou eatest thereof thou shalt surely die," and Adam did not die until he was nine hundred and thirty years of age. But modern revelation explains this, by showing that the "day" spoken of was one of the Lord's days, measured by the diurnal revolution of the great planet nearest to the throne of God, which takes a thousand of our years. Thus Adam and all the patriarchs in the early generations died within the limit of "one day with the Lord." The spiritual death, which also followed disobedience, was "banishment from the presence of the Lord." Redemption from both the spiritual and the temporal death comes through the atonement of our Lord and Savior Jesus Christ.

The important position occupied by that Being who stands at the head of the human race, ought to be recognized by all his posterity. It was on the principle of the patriarchal order, in which the father is the priest and chief of the family, and will hold that place to all eternity, that President Young proclaimed the supremacy of that person who is our Father and our God, because of our personal relationship to him. Michael who, in his earthly career was Adam, was one of the three exalted persons who engaged in the formation of this globe. Elohim, Jehovah and Michael were associated in that mighty work. When God spake "in the beginning," he gave direction to other divine persons and said, "Let US do thus and so," and they obeyed Him

and acted in harmony with Him. The eternal Elohim directed both Michael and Jehovah, and the heavenly hosts obeyed them. When Adam was formed "out of the dust of the earth," he worshiped the great Elohim, the Eternal Father of us all. So do we. Our prayers are offered to that Almighty Being who is "God over all, blessed forever."

President Young so taught the Church. He made frequent references to that supreme Deity in numerous discourses that are published. In the same sermon wherein brief allusion is made to the position occupied by Adam, or Michael, he used this language: "I was trying to think of the place where God is not, but it is impossible, unless you can find empty space; and there I believe He is not. If you can find such a place, it will become useful for a hiding place to those who wish to hide themselves from the presence of the Lord in the great day of accounts." He quoted and endorsed the sayings of the Psalmist beginning: "Whither shall I go from thy Spirit, or whither shall I flee from thy presence?" This shows that he fully believed in a Being who is above and superior to all such individuals as Adam, or Michael, no matter how great may be their power and authority on earth or in heaven.

President Young, in a discourse published in Vol. I Journal of Discourses—the same volume as that to which we have alluded, made this remark: "All creation, visible and invisible, is the workmanship of our God, the supreme Architect and Ruler of the whole, who organized the world and created every living thing upon it to act in its sphere and order." He said further: "The Lord Almighty is in the midst of all his creatures that are scattered abroad among the nations of the earth, and does his pleasure among them. His scrutinizing eye will not suffer a hair of your head to fall to the ground unnoticed; his attention is at once so minute and so extensive. He presides over the worlds on worlds that illuminate this little planet and millions on millions of worlds that we cannot see; and yet he looks upon the minutest object of his creations; not one of these creatures escapes his notice; and there is not one of them but his wisdom and power has produced." We might quote extensively from the discourses of President Young to show that he believed in a supreme, all-governing, all-seeing, all-knowing Deity, who is to be worshiped and implicitly obeyed, by our Father Adam as well as by all his posterity over whom he will preside as head of the human family on this earth.

Jesting is very common about our Father Adam and our mother Eve, and their names are frequently bandied about with ribald remarks. These are entirely out of place, when we consider the dignity which truly attaches to those exalted beings as the progenitors of the human race. They may be regarded as myths by the uninformed, and as mere characters in an allegory, but we shall find in eternity that they are veritable persons, with whom we shall feel highly honored to associate, and who will command our respect and obedience as the great father and mother of us all. God's house is a house of order, and the time will come when every individual will stand in his or her own place and authority, and then our regal father and mother will be properly recognized. With this understanding, we shall at least treat them in the present with due respect.

The question is sometimes asked, "Do we worship Adam?" The answer is, we honor him in his station. We expect to be associated with him in eternity.

We shall look to him as our father and personal director "with whom we have to do." But the "Omnipotent Deity to whom even Jesus Christ the Redeemer shall bow," that He may be "all in all," is the Being whom we worship and serve in the name of Jesus Christ His beloved Son, who gave life to Adam, to whom Adam prayed, and whom we address as God the Eternal Father. In a revelation given in September, 1830, the Lord said: "Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your Father, whom I created." In the same revelation God said: "But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption, through faith on the name of mine only begotten Son."—Doc. and Cov., section 29.

It is noticeable that opponents of the religion of the Latter-day Saints are very fond of quoting isolated passages, from the discourse delivered by President Brigham Young concerning our Father Adam, for the purpose of ridiculing our religion and of representing to the world that we worship a human being for God; and at the same time they say nothing about the hundreds of allusions by the same speaker to that Supreme Being who, by His omnipresent Spirit, gives life and light to all things spiritual and physical, and whom we adore and strive to obey. President Young stated in that discourse that he knew a great deal more about the subject on which he very briefly touched, but that if he were to tell it all, many very pious people would be terribly shocked.

The Church of Jesus Christ of Latter-day Saints has never formulated or adopted any theory concerning the subject treated upon by President Young as to Adam. The express declaration of the Church is: "We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost." We believe that these are separate persons, but that they are one as to the Godhead. The Father is the Creator of all things in heaven and on earth. The Son is the Savior of mankind, the first-born in the spirit, the only begotten in the flesh. He is our elder brother, the express likeness and image of Him who is the Father of our spirits. The Holy Ghost is "a personage of spirit," who bears witness of the Father and the Son. The Spirit of God, by which He is omnipresent, proceeds from Deity and extends throughout the boundless domain of illimitable space, giving life and light to all things animate. There are many persons who are called gods, both in heaven and on earth, as the Apostle Paul declares, but "to us there is one God, even the Father of whom are all things, and one Lord, even Jesus Christ, by whom are all things."

There are also great and mighty spirits who were and are in authority on high, many of whom have dwelt on earth in the flesh as did God's beloved Son. They will stand in their lot and place when the earth and its inhabitants are redeemed, and will rule and reign as kings and priests unto God, and their glory will be eternal. They will be one with the Father and with the Son, and enjoy their immediate presence and execute their behests, among the intelligences who shall inhabit the different spheres in the dominions of the

Eternal Father. And when the work of redemption is accomplished, and every knee shall bow and every tongue confess to God, Adam our Father, as Michael the Prince, the Archangel, the Ancient of days, will sit on his throne and receive the allegiance of his innumerable sons and daughters, over whom he will preside by virtue of his patriarchal and royal authority. But he himself will be subject to the great Elohim, the Lord God Almighty, the Supreme Ruler over countless universes peopled with His own children, who are passing through various grades of being, tending to their development in everything that elevates and exalts and prepares them for glory, and immortality, and eternal lives in worlds without end!

THE END OF THE WORLD.

Two noted writers have lately endeavored to give a forecast of the final fate of the earth we inhabit. One of them is M. Louis Rabourdin, quoted in *Public Opinion*. He supposes that, in consequence of an extraordinary movement produced by a contraction of the central mass of the earth, the bottom of the sea will cave in, and that the water be precipitated upon the burning interior. The consequence would be that the water would become decomposed. The hydrogen would burn. The greater part of the earth's crust would be dislocated, and the earth would return to chaos. It would become a globe of fire. And there would be presented to the worlds which gravitate in sidereal space a new star, suddenly illuminated, the brightness of which would gradually increase, but slowly disappear forever in the profound shadows of illimitable space. The earth's crust will not, however, he argues, be thrown into the air, its divided parts will not be projected into space; they will be coagulated in the mass on which they lie, and the gas which is born on this burning mass, compressed under the chaos of the crust, will spread to the exterior under enormous pressure. This is what is revealed in the spectrum of all of the new stars which have appeared in the past few years.

Mr. Maxim, the famous inventor, takes a different view of the subject. He thinks the earth's crust will continue to warp and produce occasional disasters, until the ocean shall be absorbed and disappear, and our globe become a dead world like the moon. By that time, he thinks that our sun may have so much cooled down as to be darkened by the formation of a crust upon its surface, and the whole solar system become a tomb of the dead, rolling on through infinite night. But that time is yet a long way off.

According to Mr. George Campbell, who recently has given his theory on cosmology to the world, the destiny of the earth is to become a little sun. He argues that our entire universe was a frozen conglomeration of particles in space, passing from this condition to one of heat and life. The tendency is, therefore, not toward intense cold, but the reverse. The sun, he thinks, was at one time a cold body, but became gradually luminous. The earth will go the same way.

All these speculations and others are more or less interesting, but they prove the difficulty, not to say the impossibility, of forming true conclusions as to the future, from what little scientists really know of the processes by which worlds are formed and developed. The only perfectly reliable forecast

is that, according to which the heavens and the earth are destined to pass through a baptism of fire, and that "new heavens and a new earth" will come forth out of the flames. How this is to be accomplished, is a question of less practical importance. It is absolutely certain that whatever happens to the earth will not be the result of an unforeseen accident. It is all on the program, as surely as was the first formation of our globe as a habitation for man.—*Deseret News.*

THE POOR.

People who live in comfortable, roomy houses, well lighted and heated, can scarcely imagine how millions of their fellow beings, on account of poverty, are compelled to huddle together. It is a fairly correct statement that one half the world does not know how the other half lives. When we see tattered, hungry-looking lads and girls during these cold December days without shoes or stockings or hats running around on the icy pavements, or standing selling matches, we can imagine something of what their home life must be. In one borough in London, and that "south of the water," where occupations injurious to health, such as fur-pulling, are carried on in the houses, there are nearly 10,000 one-room tenements, 12,480 two-room tenements and almost 20,000 tenements of less than five rooms. These poor people of Southwark in many cases are living ten in a room.

Those who have homes of their own, where happiness, health and comfort reign, can well thank the Lord, though they may be suffering some trials, for all He has given them. They can also feel love and sympathy for less favored children, and manifest their feelings by their works. A little charity may be done where only small resources are enjoyed, and remember that the widow's mite was more acceptable to the Lord than the rich man's great gift.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges.)

The dividends of Utah mines during the year 1902 will, it appears, be between $3,000,000 and $4,000,000. The Silver King of Park City is the heaviest dividend payer.

A birthday celebration at Barratt Hall, was recently tendered Mrs. M. Isabella Horne, president of the Salt Lake Stake relief societies. Mrs. Horne has had eighty-four years of mortal existence, filled with wonderful and varied experiences.

The Oregon Short Line officials have formed a new corporation to build a forty mile railroad from a point west of Corinne to Malad City. This will be especially useful to the new beet sugar factory which is to be built at once at Garland on the new route. The Malad Valley railroad will be an important element in the development of northern Utah and southern Idaho.

The presidency of the Millard stake was reorganized, November 24th. Presidents Joseph F. Smith and Anthon H. Lund were present at the conference, and they called Alonzo A. Hinckley to be president with Thomas C. Callister and George A. Seaman as counselors. President Lee N. Hinckley and Counselors Daniel Thompson and David R. Stevens were honorably released after many years' service. The two latter were ordained patriarchs, President Hinckley having held that position for some time before his release.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 11, 1902.

EDITORIAL.

"MORMONISM" WILL NOT FAIL.—Some time ago a prominent American, in making a reply to Count Tolstoi of Russia, regarding "Mormonism," stated that when the youth of the Latter-day Saints grew up, the system would disappear. This was the judgment of a man whose observations of the Saints had been made almost wholly from a distance, and from an environment that was highly prejudiced against them. Though the opinion was not meant to be unfriendly, yet we believe that it was given without a very intimate acquaintance of the growth and present manifestations of vitality among the people. It certainly left out of consideration, as it naturally would do, the fact that the system is divine.

The question is, can "Mormonism" bear time, or is it just an evanescent fanaticism? It is now eighty-two years since the world was startled by the clear, positive statement that God the Father and Jesus Christ the Son had revealed themselves to a mortal and said that the true Gospel should soon be restored to earth. Of course the world as a whole did not hear of the vision at once, but as the testimony went out like a wave, it raised a commotion more or less violent among all classes of men especially the religious ones. This first vision was followed by many more, wonderful works like those wrought in olden times were manifested, the Church was organized, humble men went out without purse or scrip to preach the Gospel and Pentecostal gifts confirmed their administrations.

An unusual history followed the rise of the Church. Almost immediately a movement began to build up Zion in western Missouri, at that time the border land between the white people and the Indian tribes. Then the Saints suffered drivings by their enemies, accompanied by robbery and pillage. Each resettlement was followed by a brief season of prosperity and another forced move to find new homes. Out of the marsh on the bank of the Mississippi river a beautiful city sprang up in Illinois almost before the last refugees had left cruel Missouri. In spite of persecution the people increased in numbers rapidly. A storm of hatred arose also, and four short years after the founding of the city the Prophet Joseph Smith and his brother Hyrum, the leaders of the people, were murdered. The complete recovery of the Saints from this terrible shock, and their flight two years later out into the wilderness, not resting until they had placed one thousand miles of dreary plains and the chain of Rocky mountains between them and the frontier of civilization, are events that have no parallel in the history of the world.

The Church in all these vicissitudes had maintained its position gloriously. Now came another experience, that of isolation on a desert. "Mormonism" now proved that it was a great social force. Fanaticism is not practical, but under the touch of "Mormonism" trees sprang out of the sun-baked earth, the desert blossomed. The world looked on amazed. An army was sent against the people, but the unity and love of liberty of the Saints conquered, and disgrace fell upon the blundering politicians. People came to think that isolation was the cause of growth, and longed for a time when the fabric should be torn asunder by the rough touch of modern life. The telegraph stretched itself across the continent, "Mormonism" grasped the wire and carried it to her remotest settlement. The railroad came next, and the steel girth was clasped on the shore of the Great Salt Lake. Before the year was ended "Mormonism" had completed a system of its own, and was projecting others, to connect with the great overland route.

Modern life has come, but the Church still stands firm, still prospers. The men who knew and followed Joseph Smith have nearly all passed away. Their sons and grandsons are now bearing the work they loved and suffered for. With equal willingness they obey calls to leave their homes and plant colonies on the fertile plains of western Canada, in the valleys of Wyoming, on the cactus-covered sands of Arizona or among the dark tribes of old Mexico, or with the Scriptures in hand go to Europe, Asia or any other part of the world to preach the Gospel of the Kingdom. The work goes on because this high spirit of sacrifice is manifested. It is just as strong in the breasts of the youth of Zion as it was in the hearts of their fathers.

The glorious history of the past gives the Saints to-day ideals of the highest kind. But "Mormonism" does not rely on what was done or written in the past; it lives in the present, enjoying the uninterrupted revelations of Jesus Christ, the Head of the Church, to His servants on earth. Persecution, isolation, modern life cannot overthrow it, for it keeps in advance of the ideas of men and will bear every condition that is thrust upon it. Its aim is to evangelize the world with the Gospel of peace, and when the predicted wars and terrible destructions sweep the earth, to offer a haven, a place of refuge, a Zion, to all who love peace and righteousness and desire to dwell in safety.

THE NEW PEARL OF GREAT PRICE.—The attention of our readers is called to a new edition of the Pearl of Great Price that has just been issued by this office. This book is one of the standard works of the Church and should be in the homes of all the Saints. Others will also find much interest in it. There are three divisions in the work, namely, the Book of Moses, the Book of Abraham and the Writings of Joseph Smith. The first of these contains the visions that Moses had of the creation of the earth and its history down to the deluge, as these were revealed through the Prophet Joseph Smith. The Book of Abraham is the translation from Egyptian records of the story of that patriarch's life, and his knowledge of astronomy and the creation. Some very choice doctrines are made clear in these ancient writings that are only vaguely taught in the Old Testament. The writings of Joseph give among other things the intensely interesting account of the persecutions he endured, the visions he received and his preparation for the work he was called to do.

The Pearl of Great Price, as now presented, has been divided into chapters and verses, with copious reference notes by Dr. James E. Talmage. In this form it was accepted by the Church at the last general conference. The price of the book in cloth binding is one shilling, which is very low considering the limited edition that has been printed. The price does not of course include postage.

To the Mission Presidents.—All presidents of missions in Europe should immediately forward to the *Deseret News* company and the publishers of the *Improvement Era* a list of the addresses of each conference in their missions, together with the usual number of Elders kept therein. When new conferences are created, their addresses changed, or the corps of missionaries materially increased or decreased, notification should be sent to the publishers of the above named periodicals, and a statement at the beginning of each year should be made regularly. Complaints have been made that the *News* and the *Era* are sent to Elders long after they have returned home. If the usual number in each conference is known, however, they can be sent continually and distributed by the conference president.

J. J. C.

From Aarhuus, Jutland, President James C. Peterson writes of the successful conference that was recently held there. Elder Andrew Jenson, in company with President Skanchy, attended. Large numbers were present at the meetings, and an enjoyable time was had.

Releases.—Elders Sampson Knowles and Marlon Van Cott are honorably released from their labors in the London conference to return home by the s.s. *Commonwealth*, sailing December 20, 1902.

Transfer.—Elder Alma A. Smith is released from his labors in the Nottingham and appointed to the Birmingham conference.

THE BRISTOL CONFERENCE.

The semi-annual Bristol conference was held at Cheltenham, commencing Saturday, December 6th, at one o'clock, with a priesthood meeting, which lasted five hours. All the traveling Elders were present and gave in their reports, and received much valuable counsel and instruction from President Francis M. Lyman.

On Sunday, December 7th, the public services were held at St. George's Hall, commencing at 10:30 a.m. After the usual opening exercises, the sacrament was administered by Elders David L. Dowdle and Lost Runson, Jr. President Harry W. Matthews welcomed all present and desired that all should have an enjoyable time. He read the reports for the past six months and presented the authorities of the Church, who were unanimously sustained. Elders William Mathews and Edward J. Gardiner spoke a short time upon principles of the Gospel. President Lyman occupied the remaining time, saying in part that the Lord should find us in a condition to receive His blessings. The Saints should not be in a hurry to gather, but they must

sustain the work of the Lord by their examples. We cannot be compelled to do wrong. The Savior did not set an example that we could not follow. Benediction by Elder Mark P. Cook.

Conference reassembled at 2:30 p.m. After the usual opening exercises, Elders John B. Fagg, Percy G. Matthews, Henry F. Baker, Edward T. Capener, and David Clark, each spoke upon Gospel topics. President Lyman followed showing the necessity of perfection and how to attain it. All truth is sacred and can be obtained by devotion. All virtue is Christian virtue and is from God. Man cannot be honest with God unless he is honest with men. Benediction by Elder Russon.

Evening service commenced at 6:30 p.m.; the hall was filled, many strangers being present. After opening exercises, Elder Joseph Ogden and President Matthews spoke upon the fundamental principles of the Gospel and Church organization respectively. President Lyman addressed the congregation for one hour, reading from the 7th chapter of St. John and commenting upon it. After dwelling upon the saving principles of the Gospel, he said there is but one plan. People will always be unsettled until they find it. If we wish to know that God lives, we must keep His commandments. We know the Gospel is true because we have obeyed it. All present were deeply impressed by the rich outpouring of the Holy Spirit. Meeting closed at 8:30 p.m. by singing "O My Father." President Lyman pronounced the benediction.

The Elders have all gone to their respective fields with renewed energy and determination to prosecute their labors vigorously.

HENRY F. BAKER, Clerk of Conference.

THE GRANITE STAKE.

RECENTLY the policy has been carried out in Zion of dividing the larger stakes and wards into smaller ones, and the best results have followed. The attention of the officers can be more concentrated and the people better cared for in religious matters. As most of the readers of the STAR know, the stake is the largest territorial division of the Church in Zion, and is presided over by three High Priests called the presidency of the stake. A High Council of twelve High Priests aids the presidency in judicial and other matters. In each stake are a number of wards, and a Bishop and two counselors are the ecclesiastical leaders of the ward. A ward may have branches for convenience of meetings, but the branches are under the presidency of the Bishop. The following letter to President Lyman is interesting in itself, and shows quite clearly the working of a stake organization. The Granite stake was formed recently from a part of the Salt Lake stake, President Lyman taking the leading part in making the organization.

Dear Brother:—

I have been requested by the Stake Presidency and High Council of the Granite Stake of Zion to write you a few lines for the purpose of informing you of the progress of the stake, etc. This request was made because of the interest you have taken in the organization of the stake and the various associations therein, and it was thought that you would like to learn how we are getting along. We trust that your health is good and that you enjoy the

labors attendant upon your presidency and that the work of the Lord is progressing to your satisfaction in the missions over which you preside. You are very kindly remembered by the officers and members of the Granite stake for the many good instructions you have imparted unto them and the care and patience you have manifested in your ministration among them, and we believe that good fruit will be manifest in days to come.

The High Council meets regularly at 9 o'clock a.m. on Saturday preceding Fast day and at other times when necessary to transact business that is before it. There has only been one case tried by the council since its organization. The attendance of the members is good, a majority thereof being present at every meeting. The Prayer Circle is held in the Temple at 1:30 p.m. of the regular meeting day and is generally well attended. The meetings of the priesthood of the stake are held at 10 a.m. the same day as the High Council meets and we have a very large attendance of priesthood, a special feature being the many members of the lesser priesthood who are present. The ladies of the various stake organizations with their assistants and members meet with the priesthood for devotional exercises and afterwards take up their particular work in separate rooms of the Farmer's ward meeting-house, where the meetings are held.

All of the various organizations are laboring zealously and are making rapid progress. A new feature which has been instituted is the Amusement committee. There is a stake committee, and also one in each ward, whose duty it is to provide amusements for the people. The stake committee has general supervision over the entire stake, and meets with the ward committees at stated times and counsels with them as to the best methods to adopt. This organization is becoming very popular, and it is believed will be the means of elevating the amusements of the people. All amusements in the stake and various wards are controlled by these committees, so that there is no conflict.

The conferences of the stake are very well attended, and in consequence of the inability of many of the Saints to crowd into the meeting house at the conferences it has been deemed prudent to build a Stake Tabernacle, for which purpose a plot of ground has been secured at the intersection of State and 14th South streets, and grading is being done at the present time.

The tithes of the Saints last year were greatly in excess of the previous year, and an extended labor was taken up with the non-tithe payers and many of this class were converted to the principle. We now have the matter of non-recommended members in hand, and are laboring to get the records of the wards perfected as regards proper transfers and are succeeding very well. Conferences of the Elders' quorums, the acting Teachers' and the Deacons' quorums have recently been held, at which meetings many valuable suggestions and instructions have been given, from which it is hoped much good will result. In the ward conferences President Frank Y. Taylor is laying particular stress upon the subject of the proper performance of the duty of a ward Teacher, and instructing the brethren in this duty.

The general spirit in the stake is one of union and good-will; the Saints supporting every movement for the advancement of the cause of God. The health of the people is generally good, as is also that of the officers with the exception of President James R. Miller who has been very sick for a long time,

He is now in California for the benefit of his health. Presidents Taylor and Benbion are actively engaged for the advancement of the work of the Lord and are blessed with His spirit and with good health.

All send love and kindly greetings, and wish yourself and associate brethren and sisters "a merry Christmas and happy New Year." Ever praying for the progress of the work of the Lord in "Merrie England" and all the world, and for God's choicest blessings to be upon you as one of His chosen Twelve, and also upon all who are laboring in the cause of truth.

I remain, your brother,

THOMAS ALSTON,

In behalf of the Presidency and High Council of the Granite Stake of Zion.

TWO FATES.

It was a time of rejoicing in Bethany at the house of Lazarus. A feast was prepared, and many attended, but the guest of honor was the beloved Jesus. The Twelve were also there. With her wonted faithfulness Martha served the guests, but Mary took ointment of spikenard and anointed her Master's feet, wiping them with her own tresses. As the aroma rose and filled the room, at least one envious heart grudged the comfort that the sweet act gave. Regardless of the hospitality he enjoyed and the tenderness of the service, he rudely asked, "Why was not this ointment sold for three hundred pence and given to the poor?" Jesus knew the hypocrisy of His follower, that he was a thief and loved not the poor but only his own gain. Yet He answered him gently, "The poor always ye have with you, but me ye have not always." Judas needed no rebuke to increase his fatal jealousy; Jesus did not hasten him to his ruin.

The next day the little journey to Jerusalem became a triumphal procession. Seated on the foal of an ass, the son of David rode like a king down from the Mount of Olives to the holy city. The people paid Him reverent homage, spreading their clothes on the way and waving palm branches. They greeted Him with shouts of "hosanna," and cried, "Blessed be the King that cometh in the name of the Lord: peace in heaven and glory in the highest." It was a moment of rapture for the Master, and when asked to rebuke the people He exclaimed, "If these should hold their peace, the stones would immediately cry out." At another point He wept over the city and spoke of the terrible fate that should level it to the ground, tearing stone from stone.

Amid the acclamations of the throng, Jesus entered Jerusalem and began the holy week of His passion. The Pharisees complained that the whole world had gone after Him. How awful the change that came in those few, short days when even His closest disciples deserted Him, and the populace cried out for His blood! There were two strong elements contending in the city, those who favored Jesus and would have Him for king and those who feared for place and prestige. Judas Iscariot was fully conscious of this. His robberies from the Master's purse had brought darkness to his soul, and when Satan tempted him, like Cain, he was willing to spill innocent blood for gain. Leaving his brother Apostles, he went secretly to the chief priests and made the bargain to betray his Lord, and then, not ashamed, came back and

took his place beside Him. Judas was among the disciples when they met with Jesus in the guestchamber that had been made ready for the celebration of the passover. With the others the traitor partook of the bread and wine in memory of the flesh and blood for which he had just made negotiation. And when Jesus laid aside His garments and girding Himself with a towel, washed the feet of the disciples, Judas accepted the service without a word of protest. At length wearied by the strain and troubled in spirit the Lord spoke openly to them and declared that one should betray Him. Judas well knew that He was the one, but with the others asked "Master, is it I?" When the Lord indicated by a sign that he was the traitor, Satan immediately entered into him. Judas was wicked, but in this last great battle of the mortal conflict Satan wished to lead in person; the soul of the man through corruption and treachery was prepared for him and he took possession. Perceiving the condition of Judas, the Lord said simply, "That thou doest, do quickly."

Judas glided out into the night and making his way to the chief priests, reported himself ready to lead the armed band. He knew just where to find Jesus, for he ofttimes had been to pray with Him at the garden of Gethsemane. In the midst of the glorious discourse that followed Judas's departure, the Savior said to the eleven "Arise, let us go hence." They crossed the brook Cedron and entered the garden, which was a lonely place, little frequented even though at that time the city was crowded with people. Here the Lord poured forth his soul in agony, waiting for the treachery to be accomplished.

Suddenly the weary disciples were aroused and Jesus realized that the Father would have Him drink the bitter cup, for a multitude was heard approaching and the torches showed it to be a motley crowd. High priests in their robes, captains, soldiers and rabble formed the band, and in front of them all, leading the way, was the well known form of Judas Iscariot. Instead of fleeing, Jesus stepped out to meet them, saying, "Whom seek ye?" They told Him, "Jesus of Nazareth," but when He said simply "I am he" they drew back and fell to the ground. The complete self-control, the God-like presence for a moment paralyzed them, for they were cowards and the little courage they had was due only to numbers. Judas, recovering himself, went forward and kissed his Lord, and at that signal the others came and took Him captive.

Unresisted the crowd led Jesus back to the city to meet His fate. During that terrible night, while false witness was borne and false judgment passed against the Son of God, Judas lingered about, stirred by different emotions. The weight and sound of the silver he had added to his hoard made him glad at first, but when he saw that Jesus was submitting meekly to all insults he began to realize what he had done. He followed from Annas to Caiaphas, listening to the testimony and growing more remorseful. Satan had had his use of the wretch, and now left him to suffer to distraction the terrors of his evil conscience.

When judgment was passed, only Jesus and Judas realized what it meant. The disciples were scattered and dazed by the sudden changes, but Judas knew the awfulness of the condition. Both the Master and His faithless servant were suffering as intensely as their natures permitted. With the traitor it was the horror of the perdition awaiting him, with the Savior it was the crushing weight of the sins of the world on His own innocent soul.

Jesus submitted to the violence of men and went to his terrible death in harmony with His Father's will. Each step toward Golgotha brought Him nearer the glorious victory, the throne at His Father's side and eternal dominion. But Judas, when he looked for the last time on the face of his Lord, went to the chief priests and elders and confessed that he had betrayed innocent blood. With a taunt such as Satan would have given, they replied, "What is that to us? see thou to that." What a revulsion had taken place in Judas! The very money he had lusted after, the thirty pieces of silver for which he had sold His Lord, his salvation and his own soul, were now despised. He cast them down, and terror-stricken at his crime fled to a lonely place and took his own life. The body of Jesus was cared for as a precious, holy thing, but the mangled remains of Judas, whose very passion had torn him asunder, were cast with disgust into a grave of the potter's field.

CURRENT EVENTS.

DR. SVEN HEDIN'S EXPLORATIONS.

In this strenuous age the energies of mankind are turned into many avenues, and though the commercial spirit is very strong there are very many earnest men who with great ardor are following science for its own sake. The daring explorations in the arctic and antarctic regions are manifestations of this. Equaling the polar work in dangers and exposure and far surpassing it in excitement and results are the recent explorations of Dr. Sven Hedin in Tibet and Sin-Kiang. The young Swedish scientist has just spent three years in western China, and the result of his expedition is the mapping out of six thousand miles of new country. This work will necessitate new maps of central Asia. He found the ancient Lake Lob, a dry depression with villages and temples on its shore. No organic life was found there. The forest trees were dead and brittle as glass. The desolation was awful. Sixteen centuries ago the villages were inhabited, and manuscripts in ordinary Chinese of that age were found and deciphered. Dr. Hedin risked his life twice to enter Lhassa, the capital of Tibet and sacred city of the Buddhists. Though disguised he was discovered both times and sent back. In a journey of one hundred and eighty miles in the Gobi desert, where human beings probably never passed before, Dr. Hedin and his four Mohammedan companions suffered cold to the extent of thirty-three degrees below zero. They almost lost their lives from the want of water, as the blocks of ice carried by the camels were exhausted. They were saved by a snow storm. The most terrible experience was an eight months' journey of one thousand miles in the Kuen-Lun mountains. The altitude was so high that four of the men died for want of breath, and the Doctor saved himself only by sitting motionless in the saddle from morning to night. He lost forty-four of his forty-five horses, and thirty out of thirty-nine camels. The scientific data collected during the great expedition will require several years to classify, and prepare for the world. It will be published in seven volumes.

UNITED STATES TREASURY.

Secretary Leslie Shaw of the United States treasury presented his annual report to Congress last week. During the year ending June 30, 1902 the